

# The Broad Ax

HEW TO THE LINE.

Vol. VIII.

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## Rev. Geo. W. Slater Resigns as the Pastor of the Hyde Park Chapel.

Bishop Grant is Accused of Stealing the Election of two Bishops in 1900.

The A. M. E. Church is Corrupt From the Bishop's Bench Down to the Pew.

Julius F. Taylor, Esq.:

Permit me to set forth the following facts through the columns of The Broad Ax.

Early in the spring, two women trustees in our Mission became angry at me because I would not agree with them in a matter of an entertainment against the wishes of the church. For nearly two months they made themselves very obnoxious to both pastor, church and congregation until it became evident to all concerned that their retention on the Board was detrimental to the society.

Failing to accomplish their design, on the 11th of July in the Chicago Conservator they published over their signatures a scandalous and malicious falsehood concerning my wife and myself. On the following Wednesday at a church conference at the instance of a unanimous concurrence of pastor and members, they were suspended from office. Being very angry they threatened me personal violence and no doubt would have carried out their intent if two officers had not put the most botcherous one out. Their conduct was reprehensible. They raved, whooped, and yelled until they brought a crowd to the door. On Friday they got a man (one who had at one time embezzled church funds) to take off our lock, put on another, nailed up the windows, and put a placard on the door "saying that they had rented the mission and there would be no services the following Sunday."

On Saturday I was told that they had locked the door, I came into the city from Harvey, Ill., and went to a side window and found that they had not made it secure as they had thought. I pushed it open, went in, unlocked the door and had another put on. Then I went to see about protection and found that the only thing I could do was to get out a "writ of mandamus" or a warrant for disorderly conduct. I had neither time nor money to get out a "writ of mandamus" as this was Saturday afternoon. So the only thing for me to do was to protect my Sunday services by getting out a warrant. This I did and on Monday according to my own instructions our attorney plead for a small fine as I wanted protection only. The Judge imposed on them the cost of court.

On that afternoon at the Presbytery meeting Bishop Grant called me in question for what had happened as those women had reported it to him. I impartially related to them the whole story. After the meeting many of the brethren commended the stand I had taken, "saying it was the only thing I could have done under the circumstances." The next morning I met Bishop Grant at Dr. Murray's home and the Bishop told me "that if the matter came to him for decision that he would decide against me, as I had no right to recommend their suspension." "He said they were elected for a year and if they became troublesome and detrimental, we would have to put up with it until the expiration of their term." I tried to show him that the body that created could depose, but he was obstinate.

On Friday evening according to his request, Mrs. Slater and myself met Dr. Booth in Hyde Park for a conference at which time he had also requested the other two women to be present, but they did not come.

At this meeting Dr. Booth told us "that the Bishop had sent him to ask us to leave Hyde Park and go to Davenport, that the members and public were against us." I told him they were not, that my church and congregation were with me. But he insisted and wanted me to say that

night, I would go, but I would not. "He said Davenport had a nice church, parsonage, 70 to 80 members and paid about \$700 to \$800 salary annually." I saw Bishop Grant at Dr. Carey's home, the Bishop just spoke to the contrary and said "he told the Presiding Elder that he preferred me to stay in Hyde Park and bring up my report. He asked me if I could do so." I told him, certainly. Then the Bishop said: "It is left to you, Bro. Slater, if you don't want to go to Davenport, I will give it to Bro. Clark." and before I left the Bishop called Bro. Clark up over the phone and he came in and I suppose got the charge as he is there now. This made me happy as I knew what I could do. I went home and Mrs. Slater and I planned our work and started to get up our Conference claims. The church was working nicely in harmony with us.

But on the 29th of July to my surprise Dr. Booth calling me to Rev. Tillman's home, said "that the Bishop had placed papers in his hands and demanded him to proceed at once with an investigation, etc." I related to him what the Bishop himself had said to me and also told him again how that my people were with me and working so nicely, but he was determined to proceed. I then called his attention to the fact that my Steward's Board had not called him, and that if he should proceed on any other basis knowing the temper of my people and how insulting those two women were that I feared that some one would be hurt. Then he seemed to quiet down and said "he would meet me and my friends the next Tuesday evening in Hyde Park." We met him but to my utter astonishment and disgust he refused to hear them. The gentleman of the house insisted that he hear my friends as quite a number were present, but he would not, saying "that he had heard enough." He was ugly and rough about it. The insistence of my friends and myself was to no avail, and also in the very face of the fact that that very evening he had come from those two women's home to our meeting. He heard their side but refused ours. Dr. Booth then became the subject of much criticism for his actions in the matter.

I left the room in company with my friends and went on working for conference. I had stopped part of my other employment that I might have more time.

Then the Chicago Conservator took up the matter and published falsehoods galore, (and this paper remembers it is controlled by two prominent A. M. E. preachers of Chicago.) But I worked on, saying nothing, but watching, however, until I was informed of Bishop Grant's attitude toward me, as you saw in "The Broad Ax" of August 22, and especially where he was scattering falsehoods concerning my wife and myself over the district. Also I noticed that those two women all at once became very quiet. I could not see or hear of them. Well, I "scented things afar off." I spied sin at a distance.

Now, for a few comments on the above narration. Bishop Grant's decision against me, although contrary to statutory law and genius of organized bodies would make me guilty of mal-administration. The presiding Elders attitude toward me and the ease with which those women were taking matters, when I know their natural disposition is to the contrary, when they are looser in a controversy, and also the evident truth that Bishop Grant was talking against me, when he knows that his "words doth set as a cancer," when these facts were patent, it seemed foolishness for

me to be "fattening frogs for snakes."

Some have said why not make your report to conference and stand trial and prove your innocence. This looks nice on paper and sounds nice in spoken words, but those persons do not know or they forget that the will of an A. M. E. Bishop is law. The ministers do not dare brook his will, and especially when you have as crafty and astute parliamentarian as Bishop Grant. Did he not steal the election of two Bishops in 1900? and he and Dr. Carey stole the General Conference and are bringing it to Quinn Chapel in Chicago. I would stand as much show against Bishop Grant's will notwithstanding the righteousness of my cause, as a snow ball in that hot place. I am not built to be humiliated by such a corrupt set. For the A. M. E. Church is corrupt from the Bishop's bench down to the pew with very few exceptions. Some of the worse types of moral imbecility grace the Bishop's chair. Some of the most libidinous scamps and rascals out side of the penitentiary are in her ministerial rank. Yea, the whole church is characterized by the words of the Prophet Jeremiah 5: 30, 31. "A wonderful and horrible thing is come to pass in the land; the prophets prophesy falsely, and the priests bear rule by their own means, and my people love to have it so; and what will ye do in the end thereof."

Those in control are corrupt and they will not permit any one to rise who will not bow at their behest. No minister can be on consensual terms with them unless he compromises. I know of two ministers who shook hands with me as it were, to oppose bad men and measures, but a time came when they wanted something and before they could get it they had to bow and promise their support to men whom they knew were bad, drunkards and libertines.

My sense of the fitness of things revolts at such. I cannot compromise with wickedness. I prefer to take my pick and axe and to make an honest living for my family by laborious toil and return home at night with a clear conscience. I cannot, will not bow the knee to Baal. God's harvest field is too wide for one to be compelled to work for him with such corruption.

GEO. W. SLATER.

### Resolutions.

These resolutions are evident that Rev. Slater and Mrs. Slater are held in the highest esteem by the members of Hyde Park Chapel, and they, one and all, greatly regret that Rev. and Mrs. Slater have severed their connection with their church.

Chicago, Aug. 18, '03.

To Whom It May Concern:—

Whereas, there is being circulated statements reflecting upon the moral, religious and official character of our pastor, Rev. Geo. W. Slater, and of the temper of the relationship between himself, wife, and the church, Hyde Park Chapel,

Be it resolved, that as the relationship existing between our pastor, his wife, and our church is most pleasant and harmonious,

And be it further resolved, that at no time did this church nor any of its officers look the church doors against them because of their refusal to make to the church financial reports of any kind,

And be it further resolved, that the doors of our church were locked by two women after they had been lawfully deposited from office by the recommendation and unanimous concurrence of both pastor and church, because it was evident to all concerned that their retention on the board was detrimental to the good of the society.

And be it further resolved, that the four years that Rev. and Mrs. Slater has been with us as pastor and wife that they have ever maintained the bearing of an honest, sincere, and industrious Christian gentleman and woman.

MABLE GRANT,

PINKIE WILSON,

EMMA TAYLOR,

O. H. BELL,

JULIA X. WALKER,

S. E. BRIDGES,

W. W. PETERS,

Officers of Hyde Park Chapel.



Mrs. L. A. Davis, President of the Phyllis Wheatly Woman's Club of Chicago, National Organizer of the association of Colored Women's Clubs, who is one of the most active and energetic workers for the advancement of her sex in America.

### The Meeting of The Federation of Colored Women's Clubs of Illinois.

The 4th annual meeting of The Illinois Federation of Colored Women's Clubs held in Lyon's Hall, Evanston, the latter part of August, was by far the best since its organization in 1899. It has grown from 7 clubs to its present enrollment of 34 with a membership of 800.

Seventy-five delegates were present, representing Chicago, Evanston, Peoria, Springfield, Jacksonville, Bloomington, Galesburg, Danville, Monmouth, Aurora and Elgin. A large number of distinguished visitors were present at all of the sessions. The beautiful decorated hall was crowded each day. The amount of business transacted and the excellent program, the fine papers and interesting discussions will long be remembered by those who were fortunate enough to be present. The keynote of the convention emphasized by every delegate was race elevation, to assist its progress in every way possible. The Julia Garton Club deserves great credit for the royal manner in which they entertained the federation. It is composed of only 15 active members, with Mrs. M. V. Baker, of Glenco, President. Two hundred handsomely gowned women and correctly dressed men sat down to the banquet on Tuesday evening, enjoyed the music and inspiring toasts. Mrs. A. J. Woods is an excellent toast mistress. Every woman returned to her home filled with inspiration, and feeling that club work is worth while when conducted along helpful lines. The reports of the various clubs show that the members have not been idle, but are doing what their hands find to do. Hundreds of articles of clothing had been passed along to needy ones during the past year, large numbers of individual and collective cases of destitution have been helped. Established institutions have received contributions, study classes have been formed to enable members to gain a knowledge of race literature, in fact these clubs realize that the best help comes from within and not without, and they are doing what they can to better home conditions in their respective communities by encouraging their members to be worthy to wear the badge of race respectability.

The following officers were elected for the ensuing year: President, Mrs. F. H. Clint, Chicago; Vice Presidents, Mrs. K. D. Tillman, H. R. Fields, Peoria, Mrs. S. Allen, Galesburg, Miss Emma Smith, Bloomington, Mrs. H. Peyton, Chicago; Recording Secretary, Mrs. L. Kennelbrew, Jacksonville; Corresponding Secretary, Mrs. D. Turner; Treasurer, Mrs. M. V. Baker, Evanston; State Organizer, Mrs. J. C. McClain, Springfield; Chairman Ways and Means Committee, Mrs. W. R. Johnson, Chicago.

It can be stated with much pleasure that the remarkable increase and progress of the Colored Women's Clubs, of this state, is largely due to the great efforts put forth by Mrs. L. A. Davis, President of the Phyllis Wheatly Woman's Club of this city and National Organizer of the Association of Colored Women's Clubs in that direction, and she certainly should feel highly gratified to behold the fruits of her labors branching out in

every direction throughout Illinois and the United States.

### HEW TO THE LINE AND LET THE CHIPS FALL WHERE THEY MAY.

(For "The Broad Ax.")

1, 2, 3, 4, 5, —8. The reader will observe the figures at the beginning of this paragraph; but, until he finishes this article, he is not likely to bestow upon them the significance to which they are justly entitled.

A farmer had in his fruit-orchard a robust, hardy apple tree. It was what fruit raisers denominate "a standard tree;" that is, it was a tree grown from the seed of the tree from which its predecessors had grown; and so on, backward and backward. There had been no admixture with apple trees of a different variety. The farmer, wishing to improve the flavor of the fruit this standard tree yielded, he grafted into its trunk, or bole, the young shoot of a pear tree; and true enough, the next year's apples had a sort of pear flavor. Experimenters, as he was, he then grafted into it the sion of the plum tree. The apples of the year that followed were of still better flavor than those that had preceded them. A third grafting of a quince followed; then peach and apricot, making a fourth and a fifth. A sixth and seventh unsuccessful attempt was made; and, although the standard tree still lived, its owner discovered that, at each succeeding grafting, it looked less robust, and there were not so many apples. In fine, there was but half a crop after the first grafting; but a quarter of a crop after the second grafting; but an eighth of a crop after the third grafting; and but a sixteenth after the fourth grafting. The fifth grafting lessened the supply to a thirty-second; the sixth to a sixty-fourth; the seventh to a 128th, and after the 8th grafting, there was no fruit at all.

The farmer was puzzled; and, on reviewing the matter, he then remembered that, with the fruit of each grafting there was a corresponding quickness in the decay of the fruit yield. And he noticed, also, that although the hardy standard tree had lived and yielded fruit, the supply of the fruit lessened with each grafting.

Poor man! He was puzzled exceedingly. Why? Because he did not comprehend that great law of nature which says—"Thus sayeth my father, but no farther!"

The great law, under which we are born, live and grow, is a fixed, unalterable law. To a certain extent we can and do violate it; but we cannot violate it beyond a certain limit.

The black race (African), the pure black blooded, is one of the five races of mankind that have reached the plane of memory, foresight, reflection. The other four races are the white (Caucasian), red (the Indian), the brown (the Malay), and the yellow (Chinese). The cultivation of the mind will put either of these five races on its own plane; and the plane of one race is no higher than another; but no race can reach its own plane or the plane of another by mixing. Mongrels have no plane—no race—because their blood is a compound of various degrees of other bloods. Therefore if a race of people wish to become elevated, if they desire to stand upon

a mental and physical platform as high as that upon which another race occupies, they must propagate exclusively among themselves. A pure-blood man or woman must marry a pure-blooded woman or man, if a pure-blooded offspring is expected. A race of people, no matter whether black, brown, red, yellow or white, cannot reach its true plane by mixture. It is against Nature's fixed law—a crime which Nature punishes, and how? Wh? by extinction.

The figures show—what? Why, the gradual deterioration of a race, that indulges in mixing with other races. Each mixture lessens the number of offspring; and there is a proportional shortening of the life period. When an eighth mixture is reached, there is no further offspring! There are many pretty octoroon girls and some fine-looking octoroon boys; but there are no octoroon mothers or fathers. Many quintaroons (five eighths white) pass for octoroons, but they are not such.

Let the pure black man and the pure black woman unite. Let them teach their children the importance of race purity—and in time their offspring will rise to a plane as high as is the plane upon which stands any other race. Let the black race arouse its racial pride; its ambition; let it cultivate the faculty of reason and cram into its brain everything that is educational. By so doing it will become elevated. Respectfully,

"THE DOCTOR."

F. L. BARNETT SENT TO JAIL

For Ten Days by Judge Kavanaugh for Contempt of Court.

The strong arm of the Law swung down on F. L. Barnett, Assistant State's Attorney, Thomas J. Howard, a detective, and officer Louis Horvillan, Cincinnati, Ohio, in Judge Kavanaugh's court, Wednesday, and his Hon. fined Barnett fifty dollars and ordered him stored away in the Cook County Jail for ten days for contempt of court. The other two men were also sent to jail for the same length of time.

It seems that Walter B. Hoyt was freed by Judge Kavanaugh on a writ of habeas corpus, and after Hoyt had been set at liberty, contrary to the order or the instructions of the court, Barnett advised the officers to re-arrest Hoyt, that act on his part heated Judge Kavanaugh up and in passing sentence on the would-be assistant State's Attorney, the Judge declared that "The highest right in this country is the writ of habeas corpus. The man who sets it at defiance is not only guilty of a crime against a particular person, but is guilty of a crime against society."

The chances are that Barnett will spend his Sunday in jail where he will have plenty of time to reflect on the many black deeds which he has inflicted upon his fellow men.

Rev. Archibald James Carey denounced Rev. George W. Slater from his pulpit Sunday night because Rev. Slater had the courage to show up the preachers who stole the \$200 of dollar and mite missionary money at the Iowa Conference in 1902. Rev. Archibald's actions Sunday night is clear proof that he reads every line in The Broad Ax. The following are the nine prominent shonkers or workers for the Lord who signed the finance report referred to by Rev. Slater: G. C. Booth, H. H. Thompson, J. W. Malone, J. C. Anderson, H. B. Graves, T. Reeves, M. I. Jordan, R. C. Ransom, Archibald James Carey, Secretary Finance Committee, and if you should happen to hear any one of these brethren peering about the two hundred dollars which stuck to their fingers you can readily see that they have been baited between the eyes with a hard rock by Rev. George W. Slater.

W. P. Landy, who has often gone down in his pocket and dug up his own money in order not to permit the banner of Democracy to trail in the dust in the 31st ward, should be selected as one of the County Commissioners in 1904, for above all things Mr. Landy is honest, a practical business man, and he would make an ideal servant of the people.